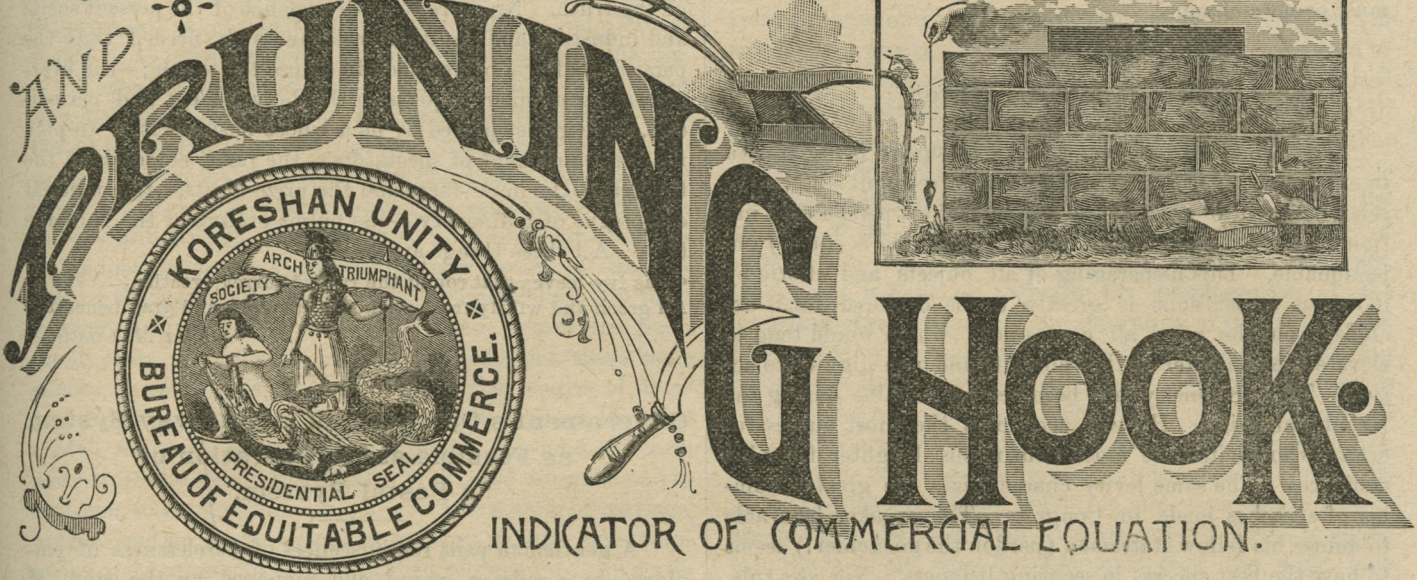


# THE PLOWSHARE



Vol. II. No. 21. CHICAGO, ILL., NOVEMBER 24, 1894. \$1.00 per Year.

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And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

## Economical Transportation the Legitimate Medium of Exchange.

Nothing ought to be more readily apparent than the truth of the proposition, that the purpose for which industry is applied is the acquisition of the essentials, comforts, and luxuries of life. Gold and silver, as coin, do not comprise either of the above mentioned incentives to human activity. Place a body of men anywhere in the world where life demands shelter, fuel, clothing, and food, which can only be obtained through direct industrial application, and they would never think of digging gold and silver and converting them to coin before applying their industry to the essential things. The industrial masses have been so overburdened with the pressing wants of daily life that there has been no time to think upon the great questions of economics. They have scarcely dreamed that the distribution of the wealth of the country could be conducted without something to represent the commercial exchanges of the world, hence an adherence to the so called medium of exchange called money,

founded (or pretended to be) upon gold as a standard of value, to which they bear some proportionate ratio.

Shall men who must starve or purchase bread with labor, first purchase gold of the plutocrat—at the price he fixes upon it, by cornering the gold market—before they can procure that for which they perform service? This is a question the laboring classes are asking themselves, and they are awaking to the answer. There are some so called labor reformers who still persist in the attempt to improve upon the form and use of that which shall represent exchanges. If the competitive system were admitted to be an essential factor of human activity and existence, we could agree that some medium of exchange ought to be employed. Under such circumstances we certainly would advocate the use of that which would require the least expenditure of labor, as being the most economical representative. No medium of exchange is required. During the war, the Government fed and clothed hundreds of thousands of men by locating its places of storage, and providing for the distribution of all things essential for carrying on the war. A system of distribution could be as easily instituted, even more easily, for sixty millions of people than for one million.

Social and political economy should provide for the direct, immediate, and cheapest methods of distributing the products of industry. One of the first things to be considered in the distribution of the products of industry to sixty millions of people, is economical transportation. The channels of transportation are the only legitimate mediums of exchange, and the *only* ones required. Barter, in the true system of social economy, cannot exist. The processes through which the race has progressed from its more savage to its present stage of barbarism, falsely called civilization, cannot be taken as an illustration of the introduction of the new order. The present great system of competition is the natural outgrowth of the greed which actuates the animal, whether existing in the lower orders of animal life, or in the *genus homo*.

Every medium of exchange, whether gold, silver, or paper, which may be manipulated by the shark to the detriment in barter of the honest and unsophisticated, should be destroyed. Money and the competitive system must go together. The old fabric must go. The barter system has never been, nor can it ever be, made a system of equitable distribution. So long as it is in vogue the effort to perform



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### Too Much Laughter.

The American tendency to joke is surely being carried to extremes. Nothing is sacred to the irreverent jesters. To relax never into sportiveness would make a person or a nation very wearisome, but to jest at everything is equally objectionable. This disparaging of all objects and efforts by ludicrous associations is greatly to be deplored; for it excludes from the mind all conceptions which would tend to elevate the character of the thoughts and give dignity to action. This propensity has been very noticeable during the recent campaign. He was accounted the most successful orator who elicited the most continuous laughter from his audiences. The same levity characterizes the greater number of speeches made in Congress. The speaker best able to amuse his fellow statesmen (pardon the misnomer!) seems to have the best success in securing listeners. Nor, as a rule, does the levity which characterizes such speeches possess anything of the essence of true wit. The speakers may be funny men, but they certainly are not witty men. Wit does not necessarily excite to laughter, but it does always excite to thought. Its manifestation evidences an accompanying wisdom. The most earnest discourse may legitimately be brightened by true wit and apposite anecdote, but the pseudo-wit which flavors only of insincerity, is intolerable where affairs of moment are in question.

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No amount of specious argument in favor of the continuance of the ramifying monopoly whose corroding roots interclutch the base of our governmental pedestal, whose poisonous tendrils twine around and overtop the superimposed column, can deceive any thinking mind into the belief that the road that pays dividends to private ownership, cannot be made remunerative to government ownership. That Government must needs be inefficient in such matter is abundantly disproven in its having brought our postal system to its present degree of perfection.

What may prevent government property in form of rails, ties, and rolling stock from occupying the same untampered-with condition that invests the city mail-boxes? or the lock-boxes at the general-delivery department? and pray tell, has the dress of the general railway conductor any quality that should invite preference as considered against that of the postman? and are we to arrive at the conclusion that our postman's ring at the front door savors a trifle less of respectability or effectiveness than does the ring of a bell by the hand of a railway fireman or engineer?

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Under existing conditions, is it unjust to suspect collusion in this and all endeavors to give to individuals and corporate bodies the exclusive right to own and operate railways? Are we not justified in the conclusion that none not immediately or remotely interested in railway dividends or railway bribes would feel interested in furnishing disclaimers against the people's possessing their means of transit? against their reaping to themselves the stupendous wealth at present determining toward palaces and pleasurings for a small army of *parvenu* nabobs? Would not these same nabobs, these railroad magnates, guard the source of their wealth with the same jealous care that they guard their gold? An ounce of preventive is worth a pound of cure; and before the public is sufficiently aroused to make an endeavor to revolutionize and control this system of carriage, tongues and pens which shall at cursory glance appear unselfish and unpartisan, will have been set wagging and scribbling by the money kings.

In view of the vast tide of human life connected with this traffic, no management less broad than that of the parent government should control it. Grinding men down to starvation wage and lengthening their hours of servitude until their weariness is a peril to the living freight intrusted to their care is but a refined diabolism. Is the wisdom of a father more requisite in any home of the land than is the *spirit of paternalism* in this matter? A wise parent has a care that his child's spirit be not broken; but in our wage slave system, mature life fails the hope so carefully nurtured in the breast of the boy. Man's manliness finds kindlier nurture under governmental than under corporate employ. Under the former that friction is less and justice greater is apparent in the fact that governmental employees have never struck nor formed protective organizations. Would not Uncle Sam occupy a more dignified not to say humane attitude in acting as remunerator for services rendered, in dealing justly with this aggrieved class—railroad laborers—than to quadruple the army to prevent outside sympathy from becoming aggressive?

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## ORGANIZATION.

When we say that society is in a state of chaos and disintegration and needs organizing, we are speaking in a comparative sense, rather than an absolute. For if we admit, as every rational mind must admit, that no state or condition in any form or degree of life comes except through operation of law, and that law cannot operate except through organized material, then it must be that every form or condition of life is organized. In other words, the universe and all that it contains must be perpetually organized. Then why do we consider humanity in a state of chaos? Because in the progress of the cycles there are different degrees or phases of organization that succeed one another, and each new phase, as it comes, is built up through the disintegration of the preceding organization and the absorption of its life or force. This period of disintegration of old human conditions during which time the progressive life forces are passing over to build up the new order, is always chaotic, yet it is a part of the strictly organic activity of the grand cycle of human life. We have its correspondent activity in the vital human organism which constantly builds up and disintegrates; there are points of disintegration or chaos in both what is taken into the body and what is eliminated from the body, only the cycles of change here are very short.

The organization of humanity during one entire or grand cycle, we may compare to the life or cycle of a tree. First we plant the seed, a perfect organic material structure, having within it the spirit or force or life which will, in conjunction with the material organism (when subjected to suitable influences of light, air, soil, moisture, warmth, etc.), send down the rootlet and send up the plumule. This is the first of a series of new organizations of the plant, and comes through the more or less disintegration of the seed. Then follow more roots and branches, leaves and blossoms, and finally fruit, the ultimate of the tree's life, and the reproduction and multiplication of the original seed. In each series of efforts that the tree makes in its growth, it draws from and partially disintegrates the preceding growth. Yet in so doing it pursues perfectly organic action; and when the cycle is complete and the fruit matured, all the force of the tree life has gone into the seed, and the old tree withers and crumbles away. The old tree is, for the time being, in a state of chaos or disintegration, and soon becomes part of the dust of the earth, one of the perpetually chaotic points of the organic universe.

Humanity has been passing through one of these grand cycles of growth, and has reached the point when all the progressive forces of the tree of life must be absorbed into and mature the fruit of humanity, the perfected race. This is the culmination of human organic effort. As the series of organic operations in the tree are of entirely different kind and quality from that in the seed, so are the series of activities in the human tree entirely different from the activity of the perfected fruit. In the series we find continually a progressive and a retrogressive activity; the progressive pushing forward into new growth, branches, leaves, buds, blossoms, and finally the fruit; the retrogressive falling back or outward, becoming the bark for the protection and support of the interior activity, or falling to the ground as waste or elimination. These activities are organic and orderly, but at the same time they are in a sense opposing, warring—one might say competing with each other—and the result is the survival of the fittest, in the seed. These warring or competing series correspond very clearly to the stages of growth that humanity has been passing through during the grand cycle, and from which it is not yet quite matured.

When the seed is matured the old order of competition is done away with, and perfect equilibrium is maintained in the seed. This is the period of rest, of peace, of perfection



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When we say that society is in a state of chaos and disintegration and needs organizing, we are speaking in a comparative sense, rather than an absolute. For if we admit, as every rational mind must admit, that no state or condition in any form or degree of life comes except through operation of law, and that law cannot operate except through organized material, then it must be that every form or condition of life is organized. In other words, the universe and all that it contains must be perpetually organized. Then why do we consider humanity in a state of chaos? Because in the progress of the cycles there are different degrees or phases of organization that succeed one another, and each new phase, as it comes, is built up through the disintegration of the preceding organization and the absorption of its life or force. This period of disintegration of old human conditions during which time the progressive life forces are passing over to build up the new order, is always chaotic, yet it is a part of the strictly organic activity of the grand cycle of human life. We have its correspondent activity in the vital human organism which constantly builds up and disintegrates; there are points of disintegration or chaos in both what is taken into the body and what is eliminated from the body, only the cycles of change here are very short.

The organization of humanity during one entire or grand cycle, we may compare to the life or cycle of a tree. First we plant the seed, a perfect organic material structure, having within it the spirit or force or life which will, in conjunction with the material organism (when subjected to suitable influences of light, air, soil, moisture, warmth, etc.), send down the rootlet and send up the plumule. This is the first of a series of new organizations of the plant, and comes through the more or less disintegration of the seed. Then follow more roots and branches, leaves and blossoms, and finally fruit, the ultimate of the tree's life, and the reproduction and multiplication of the original seed. In each series of efforts that the tree makes in its growth, it draws from and partially disintegrates the preceding growth. Yet in so doing it pursues perfectly organic action; and when the cycle is complete and the fruit matured, all the force of the tree life has gone into the seed, and the old tree withers and crumbles away. The old tree is, for the time being, in a state of chaos or disintegration, and soon becomes part of the dust of the earth, one of the perpetually chaotic points of the organic universe.

Humanity has been passing through one of these grand cycles of growth, and has reached the point when all the progressive forces of the tree of life must be absorbed into and mature the fruit of humanity, the perfected race. This is the culmination of human organic effort. As the series of organic operations in the tree are of entirely different kind and quality from that in the seed, so are the series of activities in the human tree entirely different from the activity of the perfected fruit. In the series we find continually a progressive and a retrogressive activity; the progressive pushing forward into new growth, branches, leaves, buds, blossoms, and finally the fruit; the retrogressive falling back or outward, becoming the bark for the protection and support of the interior activity, or falling to the ground as waste or elimination. These activities are organic and orderly, but at the same time they are in a sense opposing, warring—one might say competing with each other—and the result is the survival of the fittest, in the seed. These warring or competing series correspond very clearly to the stages of growth that humanity has been passing through during the grand cycle, and from which it is not yet quite matured.

When the seed is matured the old order of competition is done away with, and perfect equilibrium is maintained in the seed. This is the period of rest, of peace, of perfection



or completion. When humanity reaches this state, all competitive activity—in commerce, finance, *all* lines of industry—must cease of necessity. Its force will have passed over to perfect the new order, and all the world must come into the mode of activity of the new organization. It is needless to say that the impetus of the perfect order will be love instead of competition.

Every existing nation of humanity must give up its quota of life to the new order; not only this, but every grade of life must come into some degree of recognition and support of the new order, so that the whole world will form one vast organization or unity. The time of maturing of the fruit is the time of greatest disintegration and absorption of the old stalk. Lo! as premonition of the birth of the new order, we find in the world today a great disintegration of old conditions and institutions; and also an *attempt* at organization. But as it is an attempt still actuated by the old spirit of competition and disintegration, it only serves to draw more people from old institutions and so help on in the needed work of disintegration. It requires the binding force of love to institute an organization that will gather into it the whole of humanity. This love force the old order does not, cannot, have. It is of necessity competitive, disintegrative, and must so remain until the new order is matured and ready to come into power.

Through the advent of a race of beings at peace within themselves—the perfected fruit of the human race—the force of equilibrium will pervade the earth and the reign of competition be destroyed; justice will reign and execute the will of righteousness.—*Alice Fox Miller.*

#### The Problem of the Hour.

The discussion of political subjects of nonimport to the deliverance of the people from durance vile, but brings into more striking prominence the one vital question of the hour—that of money. The speaking silence of orators and writers, on this point, corresponds to the one neglected blood stain which seals the doom of the murderer, confident of his security as is the head-concealed ostrich. "Actions speak louder than words." Every act shows how immovably pivoted they are, not only in the love of money, but in the *actual possession* of it. Knowing that their dupes are equally deep in the mire of its love—but *not*, as yet, in the mud of its possession—they agonize in their efforts to keep the minds of their ignorant slaves from the active cognition of the fact that "possession is nine points of the law."

The *Farmers Voice* observes this fact and comments on it as follows:—"It is the financial question that needs attention. The politicians practically ignore the financial question, and kill themselves talking about the tariff. Thank heaven, the people are talking about money, and will vote for men who know enough to know that a country cannot prosper *without money.*"

How unerring in application is the law that "If ye fail in one jot or tittle ye fail in all." Though one blind man may lead another equally benighted to the man who *can* see,—yet just the same is he himself still blind. To reach the point of recognizing the financial question as the one and only question now demanding attention, shows power to lead those who are in still greater darkness;—yet the fact that such a one claims that a country cannot prosper *without money*, is unimpeachable evidence of his own blindness as to the true state of the case. He sees not the light. To his eyes how great is the darkness of that light! Having centered his whole energy on the fallacious idea of the necessity of money—more money—he may be less easily enlightened as to its fallacy than one whose convictions are not so thoroughly crystallized on this central error of the whole brood.

Money is the bone of contention. Those who possess the bone—marrowless and fleshless though it be—endeavor to divert the mind of the people from it by hypnotically holding their thoughts to other subjects. Those who possess it not, and are too wideawake to be hypnotized into forgetfulness of it as the question of vital moment, are yet as abjectly avaricious as the dog who guards the bone. The money question is the all-important question for the simple reason that it is the pivot of the competitive system. Gold *with a stamp on it* is the open sesame to all its caves. Any system which perpetuates such conditions as does the one now in power, carries—in these very conditions—its own condemnation. To destroy the system, we must strike at the center. One writer on this subject of money says the "one word which more than any other is at the axis or vertebra of the entire system is *redemption.*" He utters a great truth, but how inverted would be his application! From the Koreshan standpoint "redemption," as applied to the money question, involves redemption from the power of money. Its power lies—*lies* in more senses than one—in our love for it—our love for it simply to miserly possess it, or our love for it because of what we can have and do through its possession. Possession! possession!! possession!!! This is the keynote of harmony as well as discord. The wise wisely desires possession of himself, and hence of all that pertains to his true well-being; the ignorant ignorantly desires possession of all outside himself, and hence of naught that pertains to his true well-being. The quality and bent of one's desire will—through open or winding channel—eventually bring him to the corresponding goal.

If the financial question is the vital question of the hour; if the people rightly "know that a country cannot prosper *without money*," it behooves all to thoroughly understand wherein lies the power of money; why we cannot (if we cannot) do without it. No one can deny the fact that the money power is the *one* power that rules the world, today.

In every domain there are co-ordinate opposites, and contradictory opposites or antitheses. Love and wisdom, truth and good, represent the co-ordinate or polar opposites; love and hate, truth and fallacy, good and evil, represent antitheses or contradictories. Each sphere has its a fulness in truth; its contradictory is a fulness in fallacy; that is, there is deific wisdom; there is also its antithet or contradictory, diabolic wisdom. According to one of the fundamental laws of Koreshanity—that of analogy—we make correspondential application in the domain of commerce:—there is true money; there is also its contradictory, false money. How can we distinguish? By their fruits shall ye know them.

Koreshanity defines money as the guard or criterion of commercial uses. Money (*moneta*) signifies, in the original, the guard of women, the guard of creative commerce. True money, in its universal sense, "is the protective sphere of the commercial act in every domain." In the secular domain of commerce, true money is the guard of the uses of that domain. It guards against undue aggregations. As true commerce has its true money, so false commerce has its false money. False commerce is based upon the competitive idea—competition for aggregation. The money of this system is a guard, yea verily! a guard set to protect the accumulations of those who have reached (and are bonded to Satan to hold) the goal of million and billion *heirs* of his Majesty.

This fallacious idea of money is the result of a perverted application of a true concept. It is the power of this inverted idea which must be destroyed. Re-invert it; let the people see it rightly, and they will gladly cease contending for possession of the bone, leaving its guardian to eventually awake to the fact that his coveted treasure is but a hollow fiction.

There must be a plumb-line of business integrity



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founded upon that phase of selfish action resultant from man's recognition of the fact that he will throw a protective sphere around his own interests by seeing to it that the interests of all are equitably well guarded. Here honesty is seen to be the best policy. Once pivot the will of the people in the truth that they *can* destroy the money power by simply ignoring it, and the first step is taken toward, not in, organic unity. It is *not* more labor, more money, that the people need. Demands for the equal distribution of wealth are of no avail; of the truly equitable distribution of wealth (the products of labor) to its *creators*, the people—rich and poor—are ignorant. The only hope is in organization. Organize! Organize on the basis of a premise so uncontrovertably demonstrable that through its magic power—greater than that of gold—it will be easy to adjust equitably. This can be done. There is no lack of abundance. The law of self-preservation demands use for use, value for value. It is well to thank heaven that the people are talking about money, providing one is wise enough to also thank the heavens now aggregated in human earth, that they are also coming to see that a country cannot prosper *with* fictitious money.

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The country has passed through another spasm. The enlightened, intelligent (?) people have again registered their wisdom at the ballot-box, and plutocracy is jubilant over the results of the people's wisdom. This no doubt came about upon the principle that "the more you abuse a dog, the better he will like you."

The great mold of public opinion—the daily press—tells us that times have become easier since election; that money is now seeking investment, and an era of "grand old Republican good times" is about to dawn. Of course we believe it! It must be so because the daily press says so, and what the daily press does not know about "ways that are dark and tricks that are vain," is not worth knowing. The slop-over to the Republican party, by the masses, is no surprise to us. It was predicted by THE FLAMING SWORD long before election. Like the patient ass, they felt the goad and, like him, kicked without sense or reason, knocking the wagon into kindling wood, instead of kicking the head off the person using the goad. We expect to see members of Congress engaged in a great struggle with the gold and silver gamblers, and drawing their salaries with equal regularity during the next two years. The tariff question will probably take a rest, so this will not be a bone of contention whereby our representatives (?) can earn their wages by the sweat of their mouths. The people will learn something during the next two years; those who crow now will be compelled to eat a dish of very unpalatable crow in the near future. To the spectator, the present war dance would be a rich fund of amusement were it not for the gaunt finger of famine which points so persistently at the White House, and fills one with dread of the coming cataclysm. Sneer if you wish poor gold-plated, brainless effigy of humanity! your fate will, nevertheless, overtake you. God must needs pity you, as your outraged brothers, in that day, will show none. Driven to desperation, man is a wild beast, knowing no pity.

This country is so prosperous that we are compelled to issue more bonds every few months to pay the salaries of our parasites, and to meet other useless expenses! More than half of our population is engaged in worse than useless pursuits; a fourth is vainly seeking some kind of work to keep life in miserable bodies, while the balance, with few exceptions, are living in luxury, responsible for the hell of misery

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Let us analyze a little. Those who are engaged in productive enterprise are engaged in the useless occupation of stuffing the idle while they eke out a miserable existence, thereby creating a hell for themselves now, and preparing a hell for the wealth absorbers, which will descend upon them in the near future. Over one thousand millions of dollars are taken from the pockets of toil every year and given to a few who never did one day's useful service for humanity; this is accomplished through the operation of that God-defying, soul-destroying principle, usury,—the acme of stealing, and the worst form of gambling in existence. It is true that the people, in their blindness, registered their submission to be made cat's-paws to rake chestnuts from the fire for thieves, but it was not an intelligent action and will bear bitter fruit for all. Lying sophistry will not fill empty stomachs, and therefore cannot be expected to long deceive the people. The patient ass will soon kick to some purpose. In the meantime, there is a peaceable and certain remedy in the hands of the people if they can only be induced to give it a little study. It is scientific, rational co-operation; it will soon supplant competition. The Bureau of Consociative Commerce holds the key to organic unity. The labor check will soon destroy the legal tender superstition, and explode the (dis)honest dollar cry. Until this is accomplished, the race will be held in fetters which will gall deeper into the quivering flesh, until they become unendurable. What then? We are facing conditions which ostrich-head hiding will not settle. A long cold winter is before us, thousands are out of work and destitute. What man or woman will help us to find work or make it for these wretches? We do not believe in, or ask for, spurious charity. Who will help the idle to some kind of work which will give them full returns for their labor? This will make them self-supporting and respectable.

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The purpose of government in its supreme relation to social order is not so much to regulate the conduct of men, as it is to so insure the economy of things as to provide for the equitable distribution of the products of nature and art; and to so adjust the creation of the essential and ornamental as best to insure human happiness.



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## GRAINS OF WHEAT.

There is no need for two monopoly parties in this country, and there will not be two hereafter.—*Progressive Farmer*.

Do not overlook the fact that certain people in this land are bent on having a military despotism.—*American Nonconformist*.

—The workingmen of this country have the "world by the tail and a down-hill pull," if they have sense enough to know it.—*Minden Courier*.

The contest in this country for supremacy, is between men and money;—God and humanity on one side, the Devil and plutocracy on the other.—*Ohio Populist*.

When the people exhibit backbone enough to vote for relief, then they will be much more likely to get it. They are about poor enough now for backbones to be visible.—*Farmers' Voice*.

The ballot-box is a good thing to stuff with votes of the ignorant and mercenary; but it cannot make just laws out of them any more than it can make a tin whistle out of a pig's tail.—*Western Laborer*.

Monopolies, combines, and trusts have so controlled the enactments of Congress in the past that the common people—the laborers and producers of the country—have received no consideration whatever.—*Labor Chronicle*.

There is gathered around the Capitol of this nation a gang of pirates who thundered successfully at the doors until they have given this Government to the most preposterous acts of bad faith and legalized robbery that ever oppressed a free nation since the dawn of history.—*O. P. Morton*.

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Where thralldom is bending to weep.

It comes, but the tyrant ears are heedless,  
Their eyes are blind with their greed;  
While crushing the weak with pain that is needless  
They see not whither they lead.

With selfish thoughts, as their deeds are pand'ring  
To the fleshly lusts and wealth,  
They sate their greed, while their deeds are sland'ring  
The image of God with their stealth.

They laugh at the wrecks their scenes are strewing,  
They rule by the force of might,  
And the tears of the poor are scornfully viewing,  
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As the fierce tyrannic sun, they are blighting  
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And like that torrid heat, they are bringing  
A storm in its vengeful stride,  
When passion shall rage as the peals are ringing,  
When the angel of death shall ride.

When the ocean and steep and forest are crashing  
In the roar of the falling sky,  
When all is dark, and the bolts are flashing,—  
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And the trembling heart is bow'd with fearing,  
It is but the final burst;  
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Destroy money as a standard of value, and the first important step is taken toward the destruction of the money power.



## GRAINS OF WHEAT.

There is no need for two monopoly parties in this country, and there will not be two hereafter.—*Progressive Farmer*.

Do not overlook the fact that certain people in this land are bent on having a military despotism.—*American Nonconformist*.

—The workingmen of this country have the "world by the tail and a down-hill pull," if they have sense enough to know it.—*Minden Courier*.

The contest in this country for supremacy, is between men and money;—God and humanity on one side, the Devil and plutocracy on the other.—*Ohio Populist*.

When the people exhibit backbone enough to vote for relief, then they will be much more likely to get it. They are about poor enough now for backbones to be visible.—*Farmers' Voice*.

The ballot-box is a good thing to stuff with votes of the ignorant and mercenary; but it cannot make just laws out of them any more than it can make a tin whistle out of a pig's tail.—*Western Laborer*.

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